

# The Impact of the Shiffin War to Islamic Civilization Development

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## The impact of the shiffin war to Islamic civilization development

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### Abstract

This article discussed impact of the *Shiffin* war to Islamic civilization development, with the problem main during of Ustman and Umar leadership based on that occurred after the death of the Prophet Muhammad brought problems in the Caliphate period. This impact affects the stability of Muslims with changes in the structure of people's lives. In the political aspect, previously the Islamic government system used a democratic political system and then became a monarchic system during the Bani Ummayah until the next Caliphate. The social aspect is the formation of Islamic groups that mutually defend their rights. Finally, the religious aspect is the existence of various religious streams that make Islam increasingly divided. Cultural or traditional aspects, for example the tradition of blaspheming Ali and his family that was carried out by Bani Ummayah and ended in the time of Umar bin Abdul Aziz. The impact of the Shiffin war was the existence of several groups of Muslims such as the Khawarij, Murji'ah and Shiite groups or followers of Ali. These three groups, in their development, provided an atmosphere and dialectics of Islamic thought until now.

**Keywords:** impact, shiffin war, Islam civilization

### Introduction

The death of the Prophet Muhammad caused the Muslims to lose their leaders who, were seen as role models in their daily life and the state<sup>[1]</sup>. His death made Muslims nervous, but the anxiety was not so long because the friends who were elected succeeded him in government affairs. There are four friends who replaced the Prophet Muhammad in leading a country such as: Abu Bakr, Umar Bin Khattab, Utsman Bin Affan, and Ali Bin Abi Thalib. The four caliphs are known as *khulafaur Rasyidin*, which means trusted leaders.

Every time, the caliphs have their own problems, but there is one problem that greatly impacts the unity of Muslims. This problem occurred during the Caliph Ali because Muslims were divided into several parts. During the Caliph Ali there were several wars such as the *Jamal* War, the *Shiffin* War, the *Nahrawan* War and other wars. The war that became the beginning of the Muslim community broke out was the *Shiffin* war<sup>[2]</sup>. The *Shiffin* War was a war between Ali Bin Abi Thalib and Muawiyah Bin Abi Sufyan, a founder of the Umayyah dynasty, which took place on the 1st *Shafar* of 37 *Hijri* on the cliffs of the *Furat* river, now Syria (sham)<sup>[3]</sup>.

The beginning of the *shiffin* war was after the killing of the *ustman* caliph, then Ali Bin Abi Talib was appointed caliph, but several groups (*muawiyah*, *utsman* family's and best friends) Muslims refused to appoint Ali as caliph. They considered Ali Bin Abi Talib who was responsible for the death of Uthman and considered the caliph to be chosen by all Muslims. They assumed

that those who killed *Uthman* were supporters and pledge allegiance to Ali. Therefore, the war can't be controlled and occur for several weeks<sup>[4]</sup>.

The war began when Caliph Ali sent *Jurair* bin Abdullah Al-*Bajli* to invite the Muawiyah to join under Ali's leadership, but Muawiyah always told Ali to arrest the Uthman killer. Hearing Muawiyah's answer, Ali considered Muawiyah to be a rebel. Then Ali organized an army to attack Muawiyah. Muawiyah heard of Ali's plan, Muawiyah also took action by influencing the Sharia population not to take allegiance to Ali as a caliph by carrying *Uthman*'s clothes full of blood and the fingers of *Uthman*'s wife who was cutoff, while defending her husband in the *Uthman* killed<sup>[5]</sup>.

Unfortunately the people who heard the Muawiyah speeches immediately believed. This was a separate force against Ali and finally the two disputing groups sent representatives. Ali continued to invite Muawiyah and his followers to pledge allegiance to him, but Muawiyah and his troops did not want to make peace with Ali and insisted on catching the Uthman killers first<sup>[6]</sup>.

Different opinions cause war. A few weeks of war was almost won by Ali's forces, but the *Muawiyah* army proposed peace through Amir bin Ash, A few weeks of war was almost won by Ali's forces but the Muawiyah army proposed peace through Amir bin Ash, by lifting the Al-Qur'an on the spearhead and asking that the dispute end with the law of the *Koran*<sup>[7]</sup>.

<sup>1</sup> Ahmad Amin, *Fadjar Islam* (Jakarta: Bulan Bintang, 1968), h. 324.

<sup>2</sup> Ahmad Amin, *Fadjar Islam* (Jakarta: Bulan Bintang, 1968), h. 324.

<sup>3</sup> M. A. Shaban, *Sejarah Islam, Penafsiran Baru 600-750* (Cet. 1; Jakarta: Raja wali Pres, 1984), h. 34.

<sup>4</sup> Alhamid al-Husaini, *Sejarah Hidup Iman Ali bin Abi Thalib* (Semarang: Toha Putra, 1985), h. 337-338.

<sup>5</sup> Musyirifah Sunanto, *Sejarah Islam Klasik; Perkembangan Ilmu Pengetahuan Islam* (Cet. III; Jakarta: Kencana, 2007), h. 32.

<sup>6</sup> Pius A Partanto M. Dahlan al-Barry, *Kamus Ilmiah Populer* (Surabaya: Arkola, 1994), h. 645.

<sup>7</sup> Ahmad al-Ussairi, *Sejarah Islam, Sejak Zaman Nabi Adam Hingga Abad XX* (Cet. 1; Jakarta: Akbar Media, 2011), h. 174.

The negotiations put forward by Muawiyah were not carried out because Ali had a dispute, some agreed and some disagreed to stop the war. Ali and Muawiyah held peace talks, this event was known as the event of Tahkim<sup>[8]</sup>. At first Ali refused to hold the tahkim because he did not trust Muawiyah and Amir bin Ash, but at the instigation of most of his troops Ali finally agreed. Ali referred to Abu Musa al-Ash'ari as they're representative, while Muawiyah referred to Amir bin Ash as his representative<sup>[9]</sup>.

The results of the negotiations stated that the root of the disunity was the existence of power, therefore the two judges agreed to dismiss Ali as caliph and Muawiyah as governor of Sharia. In announcing the results of the negotiations Amr bin Ash invited Abu Musa al-Ash'ari to advance first because Abu Musa entered Islam first. After the decision was read, Amr bin Ash agreed to it and Amr unilaterally appointed Muawiyah as the new Caliph of Islam. The Shaffin war ended with a tahkim agreement, but the Muslim group, especially the Ali group, was divided into two parts, the Khawarij (the group that left the Ali group) and the Shia (the group that continued to support Ali).

### Shiffin War and Its Effects

#### a. Physical Development Activities

The original architecture of the Arabs is only found in Yemen, the investigation and search of the place has not provided sufficient data. This view is acceptable for several reasons. One of is that South Arabian architecture does not play a role in life on the northern peninsula. In this area, the camp was the main residence, as was the temple in the open, and the tombs in the desert. The inhabitants of the oasis are rarely found, even today are also poor architecture as seen from their buildings that use sun-dried bricks as walls and palm trees and clay as roofs without decoration and just meet the very simple needs<sup>[10]</sup>.

Architecture is the earliest and permanent art even for religious purposes and the main representation of building art. The house of worship literally means the house of the gods is the first building that moves the newly enlightened soul to display the beauty of art that is higher than residential houses. Islamic Arabs have found the highest artistic expression in the architecture of worship buildings. Muslim architects or people employed have developed simple and elegant building structures based on previous patterns, but truly portray the spirit of a new religion<sup>[11]</sup>. Thus, it can be said that mosque architecture is an example to illustrate the cultural blend between Islam and the culture of the surrounding area<sup>[12]</sup>.

The beauty of mosque building art can be seen from two aspects namely the shape of the building and its parts as well as the variety of decoration and carvings. The mosque building at the time of the Prophet and Khulafa al-Rashidun was very simple. rectangular shaped building, roofed or only partially. The floor is

made of soil or sand and inside there is a mihrab where the Imam stands when leading the prayer time. During the Amawiyah the form of the mosque was more beautiful and its parts were more complex. The main parts added are the Ka'ba, the tower, the pulpit and the place of ablution including certain parts such as doors and windows with various variations that add to the beauty of the building of a mosque. The shape of the dome of the Roman building model and often also found in the Persian buildings.

The first mosque built by Utbah ibn Ghazwan (637-638M) in the conquered area was the mosque in *Basrah*, so the city was a base for troops in the winter. The place of prayer was originally just an open location surrounded by grass. Then, Abu Musa al-Ash'ari (Governor of Umar's time) built a building made of clay and bricks which were dried in the sun and the roof was made of woven grass. Saad Bin Abi Waqqash's forces (638 or 639M) built another military base in *Kufa* with a simple mosque as its center. various things, the mosque follows the model made by Muhammad in *Medina*. We cannot know the structure of the mosque and the mosque in *Basrah*. We also don't know much about the Ali mosque in *Kufa*, which was found around 656M and in 1184M was visited by a famous wanderer from Spain, *Ibn Jubayr*<sup>[13]</sup>.

#### b. Religious Activities

Islam comes to the midst of a society who's social system is very unfavorable for some people. Then, Islam came to them with teachings that embraced all levels of society, between rich and poor, the king and the people. The ties are contained in social institutions such as mosques with various functions, judicial institutions, education and all regulations in people's lives, so that Islam is able to realize civilization with its characteristics. So that the congregational life continues to be realized. Khulafa al-Rashidun is the best caliph in both mahdhoh and mu'amalah worship activities such as social cooperation, trade, politics, war, etc<sup>[14]</sup>.

The development of Islam during the time of the *Caliph al-Rashidin* and the *Amawiyah* dynasty covered all sectors of life, including religion and protecting followers of other religions (*Ahlidzimmah*). *Ahlidzimmah* are given protection and security guarantees for their soul, honor and wealth. In return they paid *jizyah*, a kind of tax imposed by the *Caliph* or *Amir al-Mukminin*<sup>[15]</sup>.

The development of Islam during the time of the *Caliph al-Rashidin* and the beginning of the *Amawiyah* dynasty was marked by the growth of currents in politics, belief, language, science. Then the flow, which is often called *mazhab*, *firqah*, group or politics, emerged from the upheaval that occurred in society. During the time of the Prophet and the beginning of the reign of *Caliph al-Rashidin* (Abu Bakr A.S.), the seeds of flow in various fields began to grow, which began with the *Muhajirin* and *Ansar*

<sup>8</sup>A. Syalabi, *Sejarah dan Kebudayaan Islam*, Jilid II (Cet. II; Jakarta: PT. Pustaka al-Husna, 1992), h. 31.

<sup>9</sup>Dedi Supriyadi, *Sejarah Peradaban Islam* (Bandung: Pustaka Setia, 2008), h. 98.

<sup>10</sup>Philip K. Hitti, *History of The Arabs* (Cet. I; Jakarta: Serambi Ilmu Semesta, 2010), h. 321.

<sup>11</sup>Philip K. Hitti, *History of The Arabs*, h. 321

<sup>12</sup>Team Penyusun Textbook Sejarah dan Kebudayaan Islam Direktorat Jenderal Pembinaan Kelembagaan Agama Islam Departemen Agama RI, *Sejarah dan*

*Kebudayaan Islam* Jilid I; Ujung Pandang: Proyek Pembinaan Perguruan Tinggi Agama Islam, 1981 / 1982, h. 98.

<sup>13</sup>Philip K. Hitti, *History of the Arabs*, h. 326.

<sup>14</sup>Adjid Thoir, *Perkembangan Peradaban di Kawasan Dunia Islam* (Cet. I; Jakarta: RajaGrafindo Persada, 2004), h. 30.

<sup>15</sup>Team Penyusun Textbook Sejarah dan Kebudayaan Islam Direktorat Jenderal Pembinaan Kelembagaan Agama Islam Departemen Agama RI, *op. cit.*, h. 102.



groups. When the Prophet was still alive the two groups were intertwined in brotherhood, but after his death the group questioned who replaced him as caliph. The caliphate problem gave rise to political currents. The conflict began to appear after Uthman Bin Affan died at the hands of a movement that opposed his policy. The political conflict between *Mu'awiyah Bin Abi Sufyan* and *Caliph Ali Bin Abi Thalib* which ended with the incident of "*tahkim with the Koran*" during the *Shiffin* war was the beginning of the establishment of political schools in Islam [16].

The *Shiffin* War also caused permanent divisions within the Muslim community to fight for the position of the caliphate. War also caused permanent divisions in the Muslim community. Those Muslims who accepted the success of *Mu'awiyah* and the caliph afterward were called *Sunnis*. Meanwhile, those who insisted that Ali was the only descendant caliph in the family who had the right to continue and replace were called *Shi'ah*. The *Shi'ah* tended to emphasize the religious function of a Caliph, and deplore the system of political compromise. Sunnis tend to limit the caliph's religious role and tolerate his involvement in political affairs. The *Kharijiyah* have the principle that a caliph does not have to be descendants but must be elected by the majority of Muslims and remain in office if power is exercised properly and does not violate. After the end of the *Shiffin* war, Muslims split into several Islamic sects and expanded into religious interests. *Sunnis*, *Shi'ah*, and *Kharijiyah* developed different versions of Islam and formed specific religious institutions within their respective communities [17].

This political conflict permeates the understanding of religion in politics and *aqidah*. The *Khawarij* throughout their history were covered in blood, murder, plunder and rebellion because the character of the *Khawarij* (*Badwi* Arabs) had always been warlike, although only trivial problem. Ali had attacked the *Khawarij* in *Nahrawan* and had killed their leaders. but after, that they got up and rebelled, remembering sad events as the main reason. The beginning of the attack in *Nahrawan* ended in the events of the *Tahkim* in the *Shiffin* War. This hint at another reason for the establishment of this sect. They were not loyal followers of Ali like the *Shi'ah* group. Ali also did not give excessive gifts and spoils of war every victory he got, even though they were more interested in this motive. Evidence of disloyalty was seen when al-Ajast Bin Qais forced Ali to *Tahkim* which resulted in his defeat and division in his army. The influence of *Shi'ah* on this sect is also undeniable because *Basrah* and *Kufah* are the center of activities and headquarters of the *Shi'ah* [18].

The result of *Tahkim* had opened new divisions and strengthened their factions to rebel against Ali and there was no hoped that the *Khawarij* would return to him. Therefore, we can say that at that time the "*Khawarij party*" was formed, and their ideas began to emerge clearly and were mixed with excessive opinion. They then became increasingly reckless and underestimated human property and souls. They allowed to kill anyone among the

Muslims who did not want to join him because they considered all people outside their group to be infidels and apostates [19].

### c. Intellectual Activities

There were two movements for the movement of Muslim Arabs outside the Arabian Peninsula with the expansion of Islamic rule. First, the *Ajam people* came to the Arabian Peninsula. these two movements of displacement have both positive and negative effects. The *Ajam* people who came from outside the Arab peninsula were a nation that had inherited a higher culture than the Arabs. This can be seen with the cities of Greek cultural development such as *Alexandria*, *Antioch*, *Harra* and *Yunde Sahpur*. For the purposes of teaching outside the Arabian peninsula, teachers consisting of friends of science experts, namely Abdullah Bin Mas'ud, went to *Kufa*, Abu Musa al-Asy'ari and Anas Bin Malik went to *Basrah*, *Muadz*, *Ubadah*, Abu Darda was sent to Syria, Abdullah Bin Amr Bin Ash was sent to Egypt. Through them, Islamic science developed which produced a greater number of scholars (religious experts) [20].

At the end of *Uthman's* government, then being killed by the rebels was a disaster that befell Muslims. Among Muslims there is a clash between the teachings of Islam passed down through Muhammad, who was Arabic (the form of Islam was originally Arabic) and thoughts influenced by Persian culture. The impact brought shocks in several aspects, namely:

#### 1. Arabic language section.

During the *Jahiliyah* era, when the Arabs had not yet mingled with other nations, their language was still original so that the *Quraish* aristocrats sent their children to the hamlet to be fluent in Arabic. However, after the expansion of Islam outside the Arabian Peninsula and associating with the *Persians*, *Egyptians*, *Syams*, the languages mixed up causing confusion in grammar. This view is influenced by Muslim groups who think that knowledge that comes from outside Arabia is a problem. therefore, it cannot be used or applied.

#### 2. Aqidah section

Outside the Arabian Peninsula there are the religions of *Judaism*, *Christianity*, *Zoroaster*, and others whose *aqidah* is different from the *aqidah* of Islam. The existence of Islamic *aqidah* with other *aqidah* outside of Islam creates a clash. The existence of Islamic *aqidah* with other creeds outside Islam creates a clash such as the *mujassimah* notion which believes that Allah has like a human *jisim* (physical form).

#### 3. Political section.

The Islamic politics conveyed by the Prophet was a "deliberation" system. Everything is based on deliberation, including in the election of the head of state. Outside the Arabian Peninsula, the system of "absolute monarchy" applies, which is everything in the absolute power of the king, including determining candidates for the king successor. The difference between these two system causes Muslims to split into several groups [21].

In such an atmosphere, a moderate and tolerant group emerged because it had the aim of continuing to promote solidarity and

<sup>16</sup>Team Penyusun Textbook Sejarah dan Kebudayaan Islam Direktorat Jenderal Pembinaan Kelembagaan Agama Islam Departemen Agama RI, h. 105.

<sup>17</sup>M. Lapidus, *Sejarah Sosial Ummat Islam* (Ed. 1., Cet. II; Jakarta: Raja Grafindo Persada, 2000), h. 87

<sup>18</sup>Team Penyusun Textbook Sejarah dan Kebudayaan Islam Direktorat Jenderal Pembinaan Kelembagaan Agama Islam Departemen Agama RI, h. 106.

<sup>19</sup>Ahmad Syalabi, *Sejarah dan Kebudayaan Islam II* (Cet. II; Jakarta: Pustaka al-Husna, 1992), h. 317.

<sup>20</sup>Musyriyah Sunanto, *Sejarah Islam Klasik: Perkembangan Ilmu Pengetahuan Islam* (Cet. IV; Jakarta: Kencana, 2011), h. 30.

<sup>21</sup>Musyriyah Sunanto, *Sejarah Islam Klasik: Perkembangan Ilmu Pengetahuan Islam*, h. 33.

unity of the people. They left politics and deepened religious knowledge, especially studying the *sunnah* of the Prophet and using it to understand and explore religion more broadly, such as Abdullah Bin Umar dan Abdullah Bin Abbas. This group is widely embraced by the majority of Muslims because of their experience in dealing with various groups who have different opinions and respect the opinions of others <sup>[22]</sup>.

The development of science and the tight expansion of Islam in its early days and the conquest of new areas as discussed earlier led to new settlement centers. There is a placement of officials in the conquered area, or voluntarily leaving for new settlements with other cities to teach Islam to the local population. It is not uncommon for them to face various kinds of problems in new places. Solving these problems are the development of science, especially in the field of religion <sup>[23]</sup>.

There are two kinds of classical Islamic science, namely knowledge derived from the *Koran* and knowledge derived from other religions. The first type of knowledge is called *ulum al-naqliyah* <sup>1</sup> *ulum al-Syariah*, while the second type of knowledge is called *ulum al-aqliyah* or *ulum al-hikmiyah*. Which includes *ulum al-Naqliyah* are: Science of *Qiraat*, Science of *Tafsir*, Science of Hadith, Science of Fiqhi, and Arabic Language Sciences.

1. Science of *Qiraat*, related to reading and studying the *Koran*. At the beginning of the Islamic era, the *Koran* was read in various dialects of the language. If allowed to continue, it is feared that errors will occur in reading and understanding the *Koran*. Therefore, it is necessary to standardize the reading with its rules which became known as the science of *al-Qiraat*. Since the existence of the *Koran*, it has been studied by the companions with direct guidance from the Prophet. After Islam was spread in various regions, there were also attempts to disseminate knowledge of the *Koran*. Some friends have interpreted the *Koran* according to what they heard from the Prophet, such as Ali bin Abi Thalib, Abdullah bin Abbas, Abdullah bin Mas'ud, Abdullah bin Ka'ab.
2. Science of *Tafsir*. The first system of interpretation is based on the interpretation of the Prophet and his friends, while the second system of interpretation holds more to the mind. Meanwhile, some of the interpreters of the *Koran* took stories from Judaic and Christians, such as Kaab al-Anbar, and Abdullah Bin Salam.
3. Science of Hadith was not known at the time of Khulafa al-Rashidin, or at the time of Amawiyah, but knowledge of hadith had spread among Muslims at that time. Actually, the activity of studying and spreading hadith is the same as studying and spreading the *Koran*. This is because hadith as the second source of Islam after the *Koran*, and understanding the *Koran* cannot be separated from the knowledge of hadith.
4. Science of Fiqhi. The growth of Fiqhi Science in the early days of Islam, can't be separated from the *Koran* and the *Sunnah* of the Prophet as its source. Therefore, it is not surprising that today's experts in fiqhi (Puqaha) are also experts in the *Koran* and *Sunnah*. Some friends who have

expertise in the field of Fiqhi, such as Umar bin Khattab, Ali bin Abi Talib, Zaid bin Thabit who resided in Medina.

5. Arabic knowledge is closely related to the study of the *Koran*, such as those who have embraced Islam who want to learn Arabic as well as the desire to study the *Koran*. In addition, knowing Arabic gave them the opportunity to be appointed as government officials and communicate with Arab Muslims.
6. Then, which includes *ulum al-Aqliyah* are: Philosophy, Arithmetic, Cosmology, Music, Medicine, Chemistry, History, Earth Sciences.

*Ulum al-aqliyah* has not been developed compared to *ulum al-naqliyah*. Maybe because of the lack of motivation to study these sciences and *ulum al-aqliyah* also comes from outside, so that transferring knowledge requires a long adaptation and process. The basis of *ulum al-aqliyah* is the sciences that have been developed by the Greeks, through the penetration of their culture. One of the intellectual results of the early days of Islam was the writing of history. The existence of this historiography, is related to the willingness to study the *Koran* and hadith. The contents of the *Koran* include telling historical events, although they were not believed for several centuries, but were later proven to be true through archaeological discoveries. The other hand, the threats and promises of Allah that are contained in the *Koran* are proven one by one through historical events. Prophet Muhammad as the source of *al-Hadith*, Prophet Muhammad as the source of *al-Hadith* through his speech, life history, struggle and his character exemplified by Muslims including the struggle of the Prophet's friends who diligently defended and expanded the territory of Islam <sup>[24]</sup>.

The persistence of the friends of the prophet towards the study of the *Sunnah* so that it gets the attention of the people and is maintained. Their efforts can make a mark especially on the growth of Islamic science and Islam in general. It's just that this activity is still memorized and has not been printed <sup>[25]</sup>.

### Conclusion

The Shiffin War began when the Muslims split after Uthman was appointed caliph, so the Islamic rulers belonged to the Umayyads. During his reign, Uthman sided with his family and relatives to become officials, so that there was dissatisfaction with the Muslims who felt left out to slander and Uthman was killed in the hands of the rebels. As a result, there was a struggle for power, the situation became more chaotic when Ali became the caliph to replace Uthman and issued policies that led to the rebellion of the officials.

The Shiffin War affected the stability of Muslims with changes in various structures of community life such as development, religious and intellectual activities.

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<sup>23</sup>Team Penyusun Textbook Sejarah dan Kebudayaan Islam Direktorat Jenderal Pembinaan Kelembagaan Agama Islam Departemen Agama RI, h. 85.

<sup>24</sup>Team Penyusun Textbook Sejarah dan Kebudayaan Islam Direktorat Jenderal Pembinaan Kelembagaan Agama Islam Departemen Agama RI, *Ibid*, h. 91.

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